

**Agency: Commerce, Community and Economic Development****Grants to Unincorporated Communities (AS 37.05.317)****Grant Recipient: Klukwan****Project Title:**

# Klukwan - Jilkaat Kwaan Cultural Heritage Center & Bald Eagle Observatory

**State Funding Requested: \$ 1,500,000****House District: 5 - C**

Future Funding May Be Requested

**Brief Project Description:**

The village of Klukwan has been constructing a cultural center for several years. Klukwan has many artifacts that need to be carefully preserved. The cultural center will also provide several jobs for the entire Chilkat Valley.

**Funding Plan:****Total Cost of Project: \$8,280,000**

	<u>Funding Secured</u>		<u>Other Pending Requests</u>		<u>Anticipated Future Need</u>	
	<i>Amount</i>	<i>FY</i>	<i>Amount</i>	<i>FY</i>	<i>Amount</i>	<i>FY</i>
Federal Funds	\$1,800,000		\$2,000,000			
State Funds	\$1,980,000					
Rasmuson Foundation			\$2,000,000			
Local Funds	\$75,000		\$140,000			
Other	\$300,000		\$150,000			
Total	\$4,155,000		\$4,290,000			

*Explanation of Other Funds:**\$300,000 - 13 funders helped Klukwan raise this money for the Traditional Knowledge Camp**\$150,000 - this is funding requested from Native corporations and other businesses.***Detailed Project Description and Justification:**

The Chilkat Indian Village has developed plans to build and operate the Jilkaat Kwaan Cultural Heritage Center and Bald Eagle Observatory. This building would be located in the village of Klukwan and would serve many purposes such as: displaying cultural artifacts, teaching traditional Tlingit fine arts, and providing visitors with the opportunity to learn more about the Chilkat Tlingits and their traditions and environment.

The building will be approximately 1,600 square feet. The main area will contain about 10,800 square feet of exhibit space, the eagle observatory, gift shop, and café. The lower level of the building will contain classrooms, a multi-purpose meeting area, artifact storage, and future laboratory.

The cultural center will create 9 full time jobs and approximately 40-50 part time positions. The nearby community of Haines is also expected to benefit through the various spin-off economic projects that the Jilkaat Kwaan Cultural Heritage Center and Bald Eagle Observatory are expected to create. It is estimated that the building would generate approximately

\$550,000 in annual revenue. With the high unemployment in the Chilkat Valley this project will enhance the health of all of the communities in the Valley. It will also go a long way towards preserving the Tlingit culture in the area and therefore improve the health of the people of Klukwan.

**Project Timeline:**

The foundation is expected to be completed in 2009 and construction can begin in the fall of 2009 and completed in 2010.

**Entity Responsible for the Ongoing Operation and Maintenance of this Project:**

Chilkat Indian Village

**Grant Recipient Contact Information:**

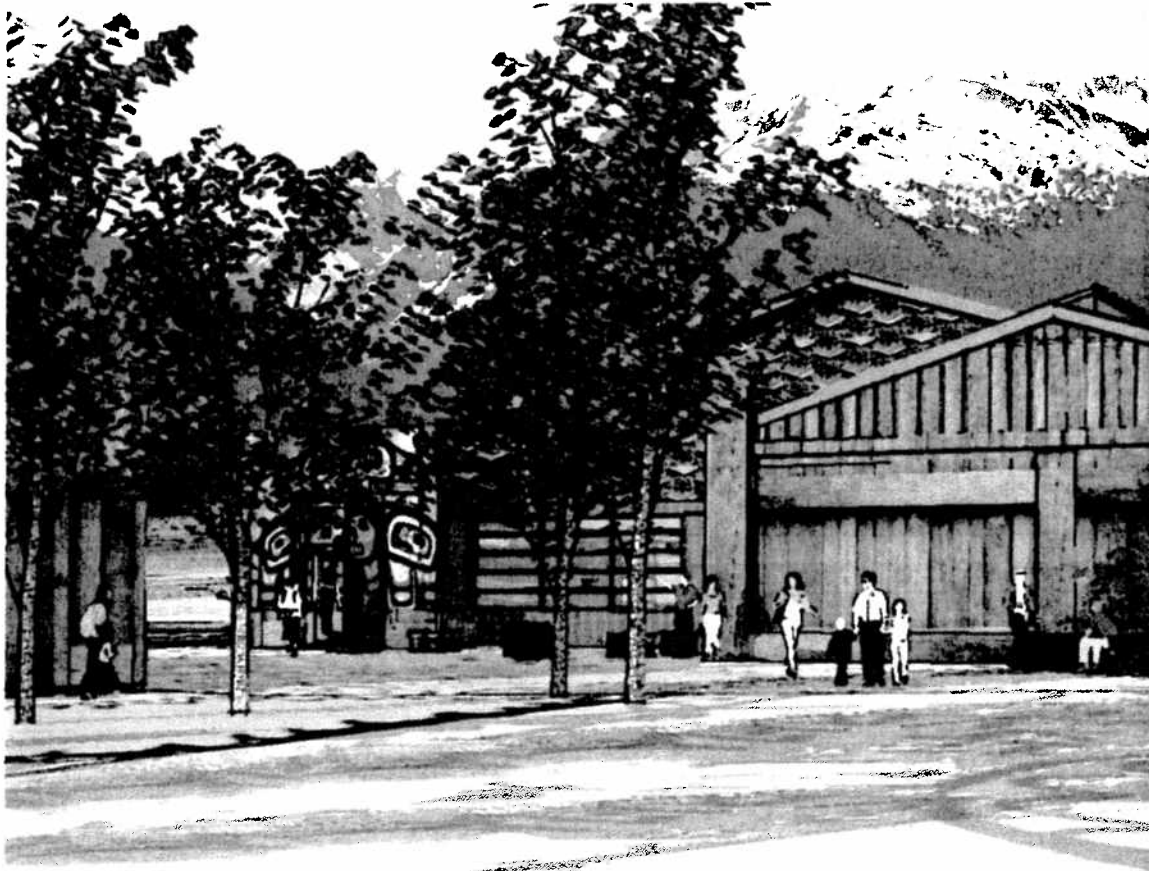
Contact Name: John Brower, Tribal Administrator

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Email: [jbrower@chilkatindianvillage.com](mailto:jbrower@chilkatindianvillage.com)

Has this project been through a public review process at the local level and is it a community priority? ☒ Yes ☐ No

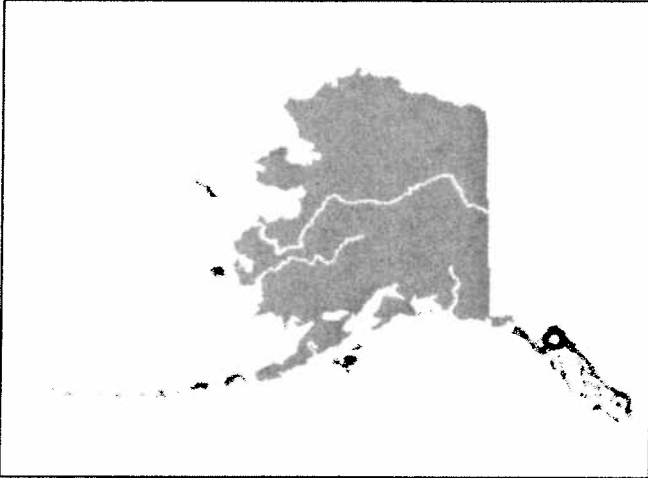


## **Jilkaat Kwaan Cultural Heritage Center & Bald Eagle Observatory**

**Chilkat Indian Village P.O. Box 210, Klukwan, Alaska 99827**  
**Ph : (907)767-5770 Fax: (907) 767-5576 E-Mail: [lanihotch@chilkatindianvillage.org](mailto:lanihotch@chilkatindianvillage.org)**

**Location:**

Klukwan is a small, ancient, Alaska Native village positioned on the banks of the Chilkat River in Southeast Alaska. Klukwan is located twenty-two miles north of Haines, Alaska and is on the Haines Highway with connections to Haines, Haines Junction, Anchorage, Fairbanks, Canada, and the Continental United States.



The name Klukwan is taken from the Tlingit phrase "Tlakw Aan" which literally means "Eternal Village."

Local oral history tells us that Klukwan was originally settled many years ago by a group of Gaanaxteidi (Raven Clan) men and their Kaagwaantaan (Eagle Clan) wives. The Village site was chosen because of the rich natural environment found here. The Chilkat River boasts all five species of Salmon, as well as Dolly Varden, and Steelhead Trout.

The word **Chilkat**, in the Tlingit language means "storage container for salmon." This name was given because of warm springs that keep the river from freezing over in the winter months. This allows the salmon to spawn late into winter thus creating safe "storage" for salmon. The air temperature may be minus twenty degrees Fahrenheit, but the waters of the Chilkat will still be flowing.



The people of Klukwan lived self-sufficient and prosperous lives prior to the arrival of outsiders brought in by the Alaska Gold Rush in the late 1800s. The Chilkats subsisted on foods found in their immediate area and engaged in trade with neighboring and far-reaching tribes to the north and the south. The prosperity of the Chilkats continued well after contact as they closely guarded their trade routes into the Interior of Alaska and Canada. Legend tells us that the Chilkats began to lose control of the prosperous trade routes only after the United States Army came armed with Gatling guns. Spears and daggers, the traditional weapons of the Tlingit, were no match for automated weapons.

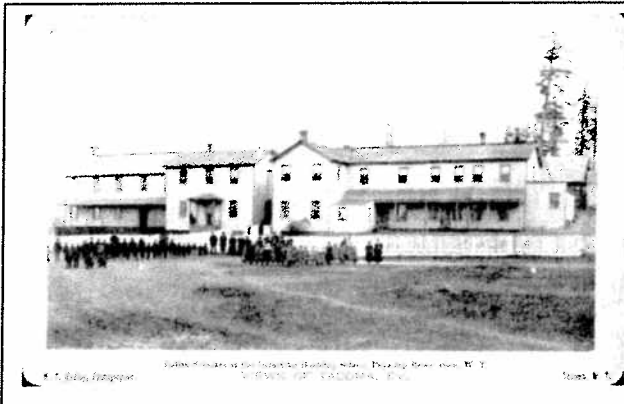
**Klukwan Church Building**



**BIA School Building**



The early 1900's brought much change to Klukwan residents. A Bureau of Indian Affairs School, and a Presbyterian Church were both constructed in Klukwan during 1902. Fort Seward, a former United States Army base in the nearby town of Haines, was also constructed about that same time. The presence of these institutions had a profound effect on the community of Klukwan. Clan houses, which were multi-family dwellings centered upon Tlingit societal structures, were abandoned for single-family units. Laws against potlatches and other Tlingit customs were passed forcing Tlingits throughout Southeast Alaska to abandon tribal ways.



Children were punished for speaking their native languages in schools and were often removed from their homes for years at a time in boarding school situations. Some children were sent as far away as Kansas and were never returned to their families.

Extensive tribal land bases all over Alaska were dramatically reduced with the passing of mining claims, homestead laws and the Statehood Act. In Klukwan, the ancestral land base, which covered approximately 2.6 million acres, was reduced to an 898.6-acre reserve as miners, homesteaders, the Territory/State of Alaska and others staked their claims on Chilkat land. [Fortunately, in the 1990s Nature Conservancy, who had been entrusted with land previously owned by Klukwan Iron Ore Co., returned 1,000 acres of ancestral lands to the tribe.] In spite of all the above encroachments upon the land and culture of the Chilkats, there still remains a cultural richness that makes Klukwan a unique place to visit and experience.

**Statement of Need:**

There are two distinct areas of need in the Chilkat Indian Village of Klukwan; the need for cultural preservation/enrichment, and the need for community/economic

development. We believe that these needs are closely related and a comprehensive approach is needed to meet both areas of need.

***Cultural Preservation:*** The cultural oppression experienced through the demands of government schools, political pressures, and religious influences have definitely taken their toll on the community of Klukwan. In addition, many of the cultural artifacts of our ancestors were lost through deterioration, fires, or various other natural elements. For example in 1972, one elder's house in the village burned to the ground destroying six, full-sized Chilkat Blankets, and a number of other precious crest objects. Theft, and sales of cultural art works to art collectors was another source of loss until the Village Council passed an ordinance in the mid 1970s that prevented the sale or removal of artifacts from the village. In the territorial days and early statehood natives were punished for speaking Tlingit and participating in cultural activities, for this reason they avoided teaching those ways to their children, not wanting them to suffer as they did. As a consequence, many of the cultural arts, language, and skills were nearly lost. Despite this bleak history, the community has taken some bold steps in the last fifteen years to preserve and revive many of the cultural arts and practices of our ancestors. The art of Chilkat Weaving (described in more detail on pg 8) has been making a comeback in the village. Along with the weaving there has been a concerted effort to revive other art forms such as song and dance, carving, traditional construction skills, canoe making and subsistence lifestyle skills.



A Tlingit elder gives traditional song and dance instruction to attentive Klukwan School students and community members.

Another area of focus has been in the area of language restoration. The Tlingit language is a very important ingredient for maintaining our cultural identity yet there are very few adults under the age of sixty who speak Tlingit. For the past 10 years the Tlingit Language has been taught at Klukwan School. In 2003 the village received a Language Restoration Grant from the Administration for Native Americans. With this grant the Village Language Staff developed a community wide language restoration program. The curriculum created through the language restoration grant was used as part of the training program for local tour guides. Guides will be expected to incorporate as much Tlingit Language into their interpretive presentations as practicable.

***Community/ Economic Development:***

On January 10-11 of 2002, the community leaders, from all the various organizations in Klukwan, met to create a community strategic development plan. This comprehensive plan (attached in appendix) identifies three major goals for the community—one, to

perpetuate traditional knowledge, two, to improve community self-sufficiency, and three to move toward total wellness.

The Village leaders believe that maintaining and preserving our cultural identity are essential for successful community development and total wellness in Klukwan. We must build upon the foundation that we have, on the strengths that we possess. Those strengths are: our land/natural resources, our culture, and our people. The proposed Jilkaat Cultural Heritage Center/Bald Eagle Observatory draws upon all of those strengths in a culturally appropriate way and the center, even in its beginning stages, is a key component in our community's overall development. The above strategy, of drawing upon the existing strengths of the community, is one that has worked for many other indigenous groups. For example: the Hawaiians have the Polynesian Cultural Center that is a tremendous source of employment and economic income for the Hawaiian people. The Polynesian Cultural Center encompasses 42 acres and includes seven authentic Pacific Island Villages from the Tahiti, Fiji, Samoa, Tonga, New Zealand, Marquesas, and Hawaiian Cultures.



Visitors to the Polynesian Cultural Center can visit with Native Polynesians and have hands-on cultural experiences at each of the seven Polynesian village sites.

The Center also features attractions like a canoe pageant, a luau, an IMAX theater, and a Polynesian Market Place. The Cherokee people of Western North Carolina are another group who have developed a comprehensive, and culturally appropriate, economic strategy. Their regional plan features many cultural attractions including an Indian Village, Nature Trails, Craft Shops, several museums, and visitor centers. The Cherokee also have many spin-off, visitor-based enterprises and a host of hotels, motels, inns, and alternative lodgings. An example of culturally based development closer to home can be found in Sitka, Alaska—another Southeastern Alaskan Tlingit community. The Sitka Tribe of Alaska operates a variety of hiking, walking, and bus tours, as well as a native dance performance in their beautiful “Naa Kaa Hidi” modernized long house. Sitka Tribal Tours boasts a 90% native hire and it has been a profitable business venture for the native community of Sitka as well as a source of pride. The culturally appropriate, economic/community development strategy has worked successfully for the above indigenous groups and we believe that it will work in Klukwan. We have a rich culture, a beautiful setting, and the people resources to make it happen.

According to the 2000 Census data, the Village of Klukwan has an unemployment rate of 44.8%, and a per capita income of \$11,612. The Village of Klukwan basically has three sources of employment: the Village government, the school and the health clinic. People, who are not employed by any of those three venues must drive twenty-two miles to the community of Haines, or travel even farther by boat or plane, to find work. Unfortunately, the community of Haines has suffered from economic problems as well.

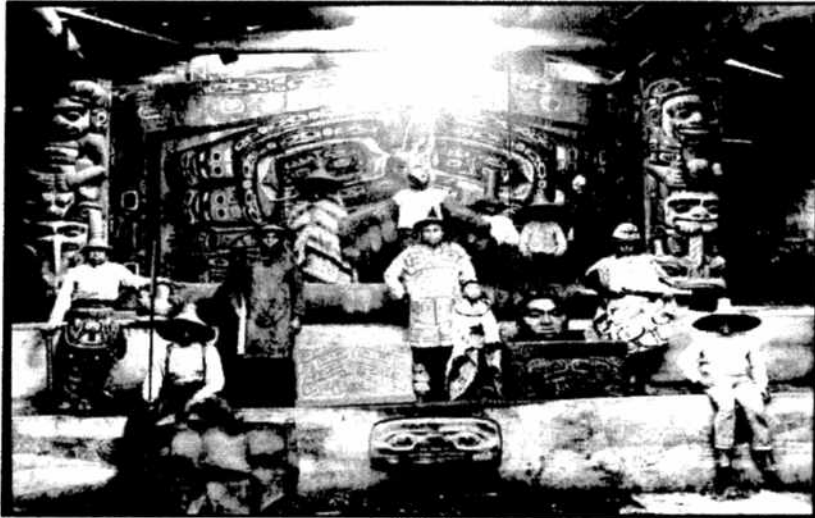
One ray of hope, for both Haines and Klukwan, is in the area of tourism development. The potential for tourism development in Klukwan is almost unlimited and because the communities of Haines and Klukwan are positioned so close together they can be marketed cooperatively to benefit both communities. Most people who come to Alaska are interested in three things: the spectacular scenery, wildlife, and native cultures. The Chilkat Valley has all three: the unique history and culture of the Chilkat Tlingits, the Chilkat Bald Eagle Preserve, and beautiful, breath-taking scenery. Moreover, since the gathering of eagles occurs during the winter months of November through March, the tourism season would not be limited to the summer months of May through September as it is in most Southeast Alaskan towns. In the month of November the two communities collaborate to host a week long Bald Eagle Festival. The Festival features such things as: tours out to the Eagle Council grounds; wild life photography classes, eagle release ceremonies, special dinners and so forth. During the 2006 and 2007 tour season the Chilkat Host trainees began conducting demonstration tours and we anticipate that the Klukwan tours will be in full phase operations within three years. The Hospitality House, which is Phase II of our plan to develop the JKCHC&BEO, is scheduled for construction beginning in Spring 2008. The building construction is expected to be complete prior to the 2009 tourist season. By 2010 we hope to have secured enough funds to move ahead with construction of Phase III, the final component of the JKCHC&BEO development project. When the Center is complete we expect to be yielding sustainable net income to ensure continued operation of the facility and sustainable jobs for community residents. When operations reach full capacity, the Center will support 14 full time positions and up to 40 seasonal jobs. In addition, the establishment of this facility in Klukwan is expected to create numerous spin-off economic opportunities for local entrepreneurs and artisans.

## **Cultural Attractions in Klukwan**

### **Whale House of the Gaanaxteidi:**

Klukwan is the home of the world famous Whale House. The Rain wall screen and four house posts: the Black Skin Post, the Sea Monster Post, the Worm Girl Post, and the Raven Post are all part of this famous, and much sought after collection. One can hardly pick up a book on Tlingits or Northwest Coast Art without seeing the following photo of the Whale House collection taken by Winter and Pond in 1895. Much of the collection is still intact, though some pieces, especially the worm dish, are showing signs of deterioration. There have been a number of attempts by art dealers through the years to purchase the Whale House collection but without success. The most recent attempt to purchase the Whale Collection occurred in the 1980s. In this instance the collection was actually removed from Klukwan in an attempted purchase by art dealer Michael Johnson. A village elder was informed of the removal and reported the incident to the Alaska State Troopers as a theft. The State Troopers conducted an investigation and found the artifacts in a warehouse in Seattle. The Whale House collection was consequently impounded in the Seattle warehouse while a ten-year legal battle ensued.





Some of the key issues of the case centered upon the laws of Tlingit inheritance and clan ownership. Another key issue was whether the Chilkat Indian Village had the sovereign power to enact a village ordinance that prevents the sale or removal of clan artifacts from the village without the knowledge or approval of the Chilkat Indian Village Council. The legal struggle ended in the Chilkat Indian Village Tribal Court in April of 1993. The judge, Honorable James Bowen, rendered his decision in favor of the village in November of 2003, and the Whale House Clan collection was returned to Klukwan in October of 1994.

The moving van that brought the artifacts back to Klukwan was met by an emotion-filled group of village residents at the Alaska Marine Highway dock. The totems have a great deal of historical and spiritual meaning to the community and many tears were shed at their return. The artifacts were escorted by a great entourage of vehicles who followed the moving van the entire twenty-six miles, from the Haines ferry terminal to Klukwan. The highway entourage seemed somewhat similar to that of a funeral procession and though the community was deeply gratified at the return of the totems, it was a very solemn occasion.



The four totems and the RainWall Screen were carried in to the Whale House, according to Tlingit custom, by members of the opposite (Eagle) Clan. Once they were brought in more speeches were made, clan songs were sung, and prayers of thanksgiving were offered.

The event was well marked by the community and has resulted in a community-sanctioned holiday. One twelve-year-old Klukwan student who participated in the return festivities, summed up the communities deepest feelings when she wrote in her school paper that “Klukwan is really Klukwan again” because the Whale House had returned.

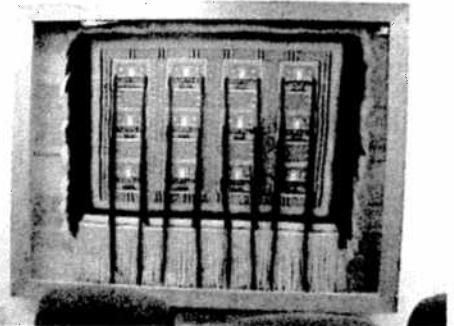
Despite all the rich history and drama surrounding the Whale House Crest pieces, these priceless artifacts are still vulnerable to fire, theft, and rot as the village does not currently have the financial resources to build a facility to adequately store, display, and protect them. They will remain vulnerable until the third and final phase of the Center, which includes museum grade facilities for storage and display of artifacts, is built

### **Chilkat Weavers and Weavings:**

Klukwan is well known for the beautiful Chilkat Blankets that were created here. Cheryl Samuel, author of the books: The Chilkat Dancing Blanket and Ravenstail, did extensive research in museums and collections world wide to learn the methods and intricacies of Chilkat Weaving before writing her books. Ms. Samuel has come to Klukwan on several occasions to teach this art form and upon one occasion, during a slide presentation of many old weavings, stated that “All the finest of the old robes came from Klukwan.” This particular art form almost became extinct when Jennie Thlunaut, the last of the old generation weavers, passed away in 1986. The art form, however, is currently experiencing a revival in Klukwan as several elders and younger people are learning and practicing the art form. In 2001, a group of local women completed work on the Klukwan Healing Robe. The Healing Robe, which contains elements of both Chilkat and Ravenstail weaving, is a replica of a robe that was collected in Lynn Canal in the 1870’s.

The Healing Robe was given its name because it symbolizes the psychological and spiritual healing that has occurred among villagers with a return to their cultural roots.

**Klukwan Healing Robe**



The Healing robe now hangs in the Chilkat Indian Village Office building’s Council Chambers. The Village Council also adopted a detail of the robe’s design as their logo. The proposed Cultural Center will house a working artist’s studio where visitors can view weavers and other local artists and craftsmen at their work and future generations of villagers can continue to learn the traditional arts.

### **Klukwan Traditional Knowledge Camp:**

The movement towards their cultural roots is also evident with the creation of the Klukwan Traditional Knowledge Camp. Construction of the camp began in 2002 when a

group of local men, working only with wedges, and mauls began splitting planks off of local spruce logs to create the lumber needed to build a traditional smoke house. The building of the smoke house was a learning experience as this type of construction has not been practiced locally for at least 100 years. Once the planks were split from the logs they were smoothed and shaped with traditional adzes and laid aside until enough were stockpiled to begin actual construction.



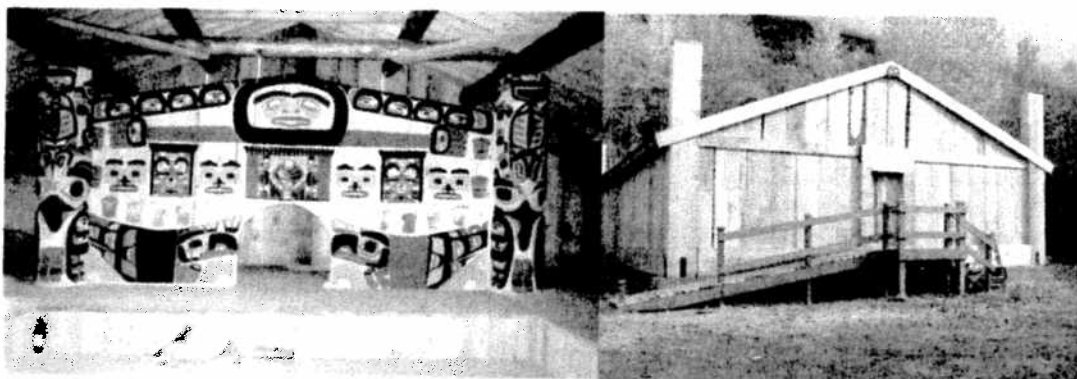
The smoke house was only the beginning. In the summer of 2004, the crew completed construction on a 35' X 50' traditional Long House. The Long House was given the name: "Kaay Ya Haay Yee Hit" by a local elder. The camp currently consists of a smokehouse, a fish drying shed, a long house, and an adzing shed/carving shelter. Phase II of the development project is to build a

Kitchen/Restroom/Shower facility dubbed "Likoodzi Kaayuwuteen Hidi" or "Hospitality House". The funding, architectural and engineering plans are all in place for the Hospitality House and construction is scheduled to begin in Spring of 2008. The Hospitality House will allow us to better serve both camp participants, tourists, and other visitors to the Culture Center.

The Klukwan Salmon Camps are family oriented and enable local natives of all ages to learn traditional subsistence skills. The salmon camps have also been popular with urban Alaskan teachers who want to learn more about the rural Alaskan/native lifestyle.



Some of the things taught at the Klukwan Traditional Knowledge Camp are traditional salmon harvesting: preparing salmon for smoking, drying and more modern techniques such as pressure processing. Hooligan harvest techniques have also been taught, smoke/drying, and the rendering of oil. Traditional Hide Tanning and other Fine Arts such as carving, basket weaving, Chilkat/Ravenstail Weaving and sewing/beading are some additional activities of the camp. When the Village is not hosting the seasonal subsistence skills camps the campsite will be used as a cultural interpretive center for visitors to Klukwan.



The long house, "Kaay Ya Haay Yee Hit," is used as a bunkhouse for subsistence camp participants and carving retreats, and as an authentic performance arena for storytelling and dance.

#### **Chilkat Bald Eagle Preserve:**



The Chilkat Bald Eagle Preserve which boasts the largest gathering of Bald Eagles [3,000 to 4,000] in the World, surrounds the Village of Klukwan.

Every fall thousands of Bald Eagles congregate in the Chilkat Valley to feed on a late run of Chum Salmon. Viewing is superb on a three-mile stretch of the Haines Highway that parallels the Chilkat River. Eagles can be seen feeding on the river flats and perched by the dozens on the tall Black Cottonwood trees that line the riverbank. The scenery is beautiful, and the environment is pristine—an awesome setting for an unforgettable experience. In November the communities of Haines and Klukwan host a week long Bald Eagle Festival when eagle viewing is typically at its peak.

One of the highlights of the Bald Eagle Festival is the Eagle release in Klukwan. The event is usually held at the Klukwan Traditional Knowledge Camp where local natives gather for the event in full ceremonial regalia.



Katrina Hotch, a local native woman who currently serves in the Army National Guard as a Specialist Soldier Medic, releases the eagle in Nov 2007.

### **The Chilkat People:**

In addition to the above attractions, the people of Klukwan are gaining a reputation for their generous hospitality and openness to visitors. For the past seven years Klukwan has hosted the Putney Student Travel group. The Putney students typically stay in Klukwan for a month in the summer. Here are some of the comments these young people have made about their visit here:

*"The best thing about Klukwan is the people." -Putney Travel Website*

*"Your generosity and hospitality truly made this trip worthwhile." -Daniel*

*"Thank you so much of allowing us to be a part of your community—Your kindness will always be remembered." -Kris*

*"Thank you so much for the wonderful meal and insight into Tlingit Culture." -Dan*

*"We can't thank you enough for all you've done to share your culture with us." -Whitney*

Klukwan residents engaged in traditional textile arts



### **The Jilkaat Kwaan Cultural Heritage Center and Bald Eagle Observatory-Phase III will feature:**

#### **Display of Artifacts:**

The building will be equipped with fire suppression and humidity control systems that are necessary for safe storage and display of the many treasured artworks in the Village, and those that are currently stored in other museum facilities. Among these are the Whale

House Collection, the Frog House totems currently stored in the Alaska State Museum in Juneau, several artifacts that have already been returned to Klukwan through the Native American Graves and Repatriation Act (NAGPRA), and various works of art, and historically significant pieces that have been designated by families and clans to be placed in the cultural center when built.

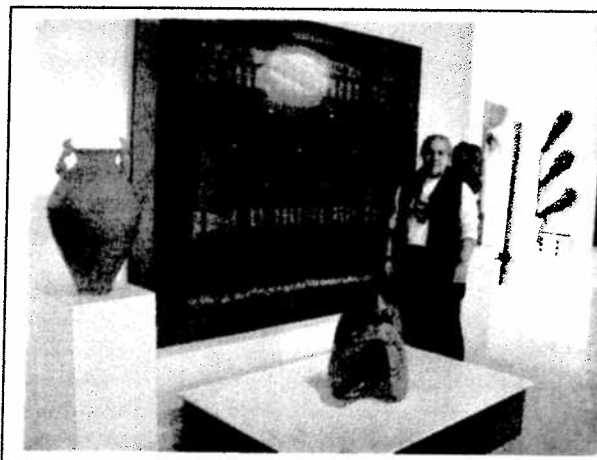
#### **Storage of Artifacts:**

There have been many artifacts from Klukwan that have been lost to fire, theft, and deterioration throughout the years. The proposed facility would offer protection from fire, theft, and environmental threats, for precious clan items that clan leaders, who for one reason or another, would not like them to be on display. This arrangement would allow individuals to remove the items for ceremonial use, research, and so forth.

#### **Arts and Crafts Studio:**



Klukwan Artisans Kim Strong and Joe Kling engaged in their crafts.

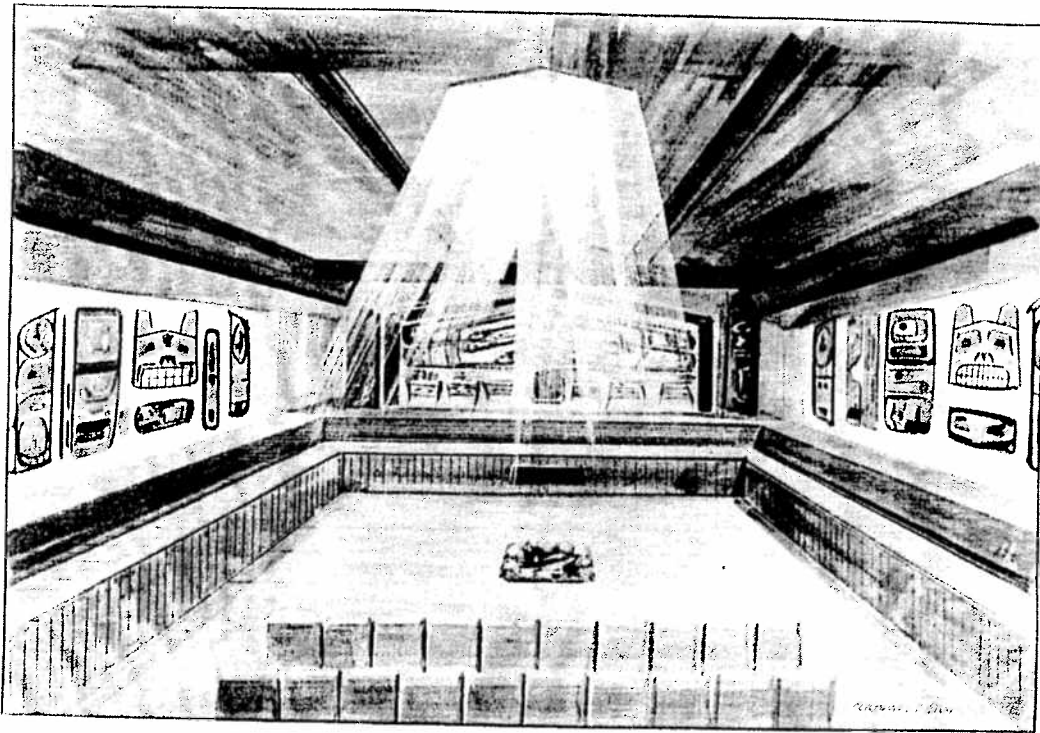


There are a significant number of native artists and crafts people who live in the village. Left, Lani Hotch poses with the Basket Mother robe in a Vancouver BC art gallery. She completed the weaving in 2005.

During the years 2005-2007 over 20 local people were trained as carvers and weavers under an Administrative for Native Americans[ANA] Social and Economic Development Strategies [SEDS] Training Grant. These individuals would be able to set up a permanent workspace in the proposed facility with adequate storage facilities for materials and equipment. The facility would also be available for artists' workshops and

classes for others who would want to learn the traditional arts of the Tlingit Culture. Further, the Arts and Crafts Studio would also allow visitors to observe and visit with artists in action.

**Replica Tribal House:**



KULKWAN BALD EAGLE OBSERVATORY & CULTURAL HERITAGE CENTER

This portion of the facility will be a modified version of a Chilkat Long House that will house the collection of artifacts remaining in the village and those returned via the Native American Graves Protection and Repatriation Act. Artifacts placed in this section will be protected from fire, theft, and environmental threats. They will also be displayed in an authentic setting that will lend a rich cultural ambiance to the gatherings that will take place there.

**Eagle Viewing Corridor:**

The facility will be located along the Chilkat River within easy viewing range of abundant eagle activity. The Center plan includes large picture windows in the lobby area that look out over the river with the sound of the eagles being piped in by small microphones situated on the river flats. These features will allow visitors to view and hear the eagles while remaining in the comfort of an easily accessible and heated facility. This is especially important to those who are physically handicapped and unable to get down to the riverbank. In addition, there will be a handicap accessible outdoor boardwalk, equipped with spotting scopes, that extends from the building out to the rivers edge for the further viewing pleasure of visitors.

**Art Gallery/Gift shop:**

The center's gallery/gift shop will feature the work of local artists, especially the work of artists from the center's studio. There will, of course, be other items marketed in the gift shop that would be geared toward visitors. We anticipate that this portion of the facility



will help to defray the costs of operation and will provide economic opportunity to the local artist community.

**Project Narrative:**

Through the generosity of the Alaska State Legislature the Chilkat Indian Village of Klukwan has been able to finalize their building design and plans complete with engineering and construction specs required to put the second and third phases of the Jilkaat Kwaan Cultural Heritage Center and Bald Eagle Observatory project out to bid. Through a myriad of resources the Village has been able to complete construction of the first phase of the Culture Center---the Klukwan Traditional Knowledge Camp--- which currently consists of four structures: a smokehouse, fish drying shed, clan house, and an adzing shed/carving shelter. The second phase of the project is the Hospitality House, and the third and final phase is to build a 16,000 square foot museum quality structure that will be used to store and display the village's most valuable possessions. The main building of the Culture Center will be built adjacent to the Hospitality House and near the Traditional Knowledge Camp which are all located to the east of the residential area of Klukwan. The entire facility is positioned close enough to the river to afford easy viewing of the eagles and close enough to the Haines Highway to allow easy access to visitors.

**Justification:** Klukwan is listed on the Denali Commission's list of Distressed Communities according to their criteria for 2005. The 2000 U.S.Census data indicates that the community of Klukwan has an unemployment rate of 44.8% with a per capita income of \$11,612. The construction of this facility will provide much needed employment and career opportunities for the community. The Chilkat Indian Village will promote the Culture Center as a unique Alaska Native cultural tourism experience. Tour packages will eventually include:

- Demonstrations of traditional subsistence activities such as fish processing;
- Performances of traditional song and dance or story-telling;
- Artist in Residence demonstrations;
- Artist Market where locally made art is sold to the public/visitors
- guided nature walks where native guides would tell the Tlingit names for plants and the traditional native uses of the plants and wildlife;
- Guided tours of the Culture Center displays and exhibits, and their historical and cultural context;
- Interpretive talks of the Bald Eagle—including historical, scientific information about the Bald Eagle, and their symbolic place in Tlingit culture;
- A buffet of salmon and other native dishes served in a rustic, semi-outdoor setting with a definitive, Chilkat ambiance.

The Chilkat Indian Village completed a two year Chilkat Host and Native Artist Training Project in September of 2007 that trained over 20 local people as artists and an additional 10 people as Chilkat Hosts under a Social and Economic Development Strategies Grant received from the Administration for Native Americans. The Chilkat Host trainees conducted pilot tours, featuring the first 4 activities listed above, at the Klukwan Traditional Knowledge Camp during the tour seasons of 2006-07 and during the Bald Eagle Festivals in November of 2006-07.



**Organizational Background Information:**

The Chilkat Indian Village of Klukwan is a duly constituted Indian Tribe organized pursuant to the Acts of Congress of June 18, 1934 (48 Stat. 984) and May 1, 1936 (49 Stat. 1250). The seven member Tribal Council is the sole governing body of the Tribe as authorized by its Constitution and Bylaws. The Village's current land base, owned in fee simple by the tribe, is approximately 2,000 acres. The enrollment of the Tribe is currently 213 persons. The Chilkat Indian Village Council meets on regular basis to provide general oversight and direction for all the governmental affairs of the Village.



Village leaders and Chilkat Indian Village Staff meet together to work on a Comprehensive Community Strategic Development Plan in January 2002.

**CIV Administrative Programs and Activities:**

The Chilkat Indian Village (CIV; a.k.a. "the tribe") has exercised self-determination activities and programs under PL 93-638 contract with the Bureau of Indian Affairs (BIA) since 1994. Our governmental administrative offices have managed the following programs under their 93-638 contract:

- Tribal Operations
- Social Services
- Indian Child Welfare Act (ICWA)
- Higher Education
- Adult Vocational Training (AVT)
- Natural Resources
- Realty
- Roads Planning & Maintenance
- Job Training and Partnership Act (JTPA)
- Adult Basic Education
- General Assistance Grants Administration

Separate from the above federally funded programs the Chilkat Indian Village has successfully received and managed a number of different grants from other non Bureau of Indian Affairs sources such as:

- **Indian General Assistance Program (IGAP)** since FY 2000. This program has been actively involved with Environmental issues of most immediate concern to the village such as: Watershed Protection, solid waste management, environmental education, recycling and development of tribal environmental

codes and ordinances. The tribe has completed and adopted a Solid Waste Management Plan, A Water Quality Assurance Plan and a Tribal Environmental Agreement. For FY 2003 – FY2007 the tribe received \$462,000. to operate this program as a four year grant. The tribe currently has another two year grant in place for FY 2008 – 2009 in the amount of \$220,000.

- **Alaska Native Health Board Solid Waste Demonstration** Grant FY's 2001-02, for a combined total of \$15,590. These grants were used to address a garbage bear problem by the purchase of Bear Proof garbage containers for the entire community.
- **Administration for Native Americans (ANA) Grant** for administrative capacity building 2001 \$89,000. This grant was used to revise the Village Constitution and By-laws, the administrative and office management systems of the tribe, develop a community strategic development plan, and begin work on the development of tribal court procedures and child protection codes, and the development of a handbook of tribal codes and ordinances.
- **Native American Graves Protection and Repatriation Act** 2003-04, \$75,000. This grant allowed the tribe to send two staff members also with two village elders to : University of Pennsylvania Art Museum and the visit two museums who were known to have a wealth of tribal artifacts from Klukwan and to document and inventory those artifacts to prepare for actual repatriation of them.
- **Alaska Humanities Forum- Klukwan Elders Oral History Project** 2002, \$2,000. This grant allowed the tribe to video tape 7 tribal elders as they spoke about village/clan history, the Alaska Native Land Claims, and their own life experiences.
- **Institute of Museum and Library Services Basic Library Services Grant** in 2002 and 2004, the tribe received \$2,000 each year. In 2005, we received \$6,000. In 2006, we received \$4000. For 2007 and 2008, the tribe has received \$6,000 per year. This grant allowed the tribe to purchase books, a computer, and assist the school in hiring a library aid to keep the library in order and to have it open to the community.
- **Institute of Museum and Library Services Library Enhancement Grant** – FY 2006 – FY2007 two year award for \$146,000 to upgrade our Klukwan Community Library. The tribe was awarded another two year grant in the amount of \$149,933 for the Fiscal Years 2008 and 2009.
- **Alaska State Capitals Projects Grant** FY1997-2003, \$211,000. These funds were used to renovate the old BIA School Building which is now used the main office building for the tribe.
- **Drug Elimination Grant** FY2002, \$8,500. This grant was used to set up a teen activity center and Fitness center in the community of Klukwan. The teen/Fitness Center has arcade games, Foos Ball Table, weight lifting equipment and so forth. It provides healthy, alternative activities to high risk youth in the community.
- **Alaska State Department of Military and Veterans Affairs** FY 2004, in the amount of \$3,000. This grant was used to create a Veterans' Memorial Park in the community of Klukwan – purchase trees, shrubs, and flowering perennials as well as hire a local veteran who owns a hydro-seeding business to plant grass in

the entire area of the park. Volunteers did the work of preparing the ground for the hydro-seeding and doing the planting of the trees and other general landscaping of the park.

- **First Alaskans Institute Infrastructure Grant** FY 2004, \$35,000. This grant was used as a match to our Wellness grant to fund the construction of a traditional spruce long house for the Klukwan Traditional Knowledge Camp. (The grant was initially in the amount of \$25,000. but an additional grant in the amount of \$10,000. was offered to the tribe by First Alaskans Institute.
- **Sealaska Heritage Institute Language in Culture Grant-** FY 2002,2003, \$5,000 each year. These funds were used to supplement our Wellness Grant in the operation of the Klukwan Traditional Knowledge Camp, specifically for the Salmon Camp, Woodworking Construction Skills Camp and a Cottonwood Canoe Project.
- **Administration for Native Americans Grant for Tlingit Language Restoration** FY 2003 FY 2004 in the amount of \$300,000. This grant is being used to restore use of Tlingit Language in the community of Klukwan. There is currently one full time person, one part time person and several elders and other local people who are employed by this program.
- **Alaska Department of Commerce and Economic Development Mini Grant—** FY 2003, FY2005, and FY2006 in the amount of \$30,000 per year. This grant was used to develop a site development plan, do an environmental assessment and an architectural feasibility study for the Jilkaat Kwaan Cultural Heritage Center and Bald Eagle Observatory, and to complete interim site improvements for the Heritage Center. The CIV hired Ridolfi, Inc. an engineering firm out of Seattle, Washington to work with the village on those tasks.
- **Water Resources Planning Grant** FY 2004 in the amount of \$38,000. This grant has been use to develop a water resources plan for the village of Klukwan that encompasses all the villages aboriginal lands, primarily in the Chilkat River Watershed. The Village hired one full time employee and has worked with the Prince of Wales Technical (POWTEC) Services to develop the plan and train our personnel in this field.
- **Administration for Native Americans Grant for Chilkat Host and Native Artist Training Project—**FY 2005-2006 in the amount of \$386, 000. This grant was used to train over 20 local people in traditional Tlingit art forms and 10 locals as professional hosts. The artists are currently learning skills such as basket weaving, wood carving, and woollen weaving and the hosts are being trained in professional host skills, Alaska History, Tlingit History and Culture, Tlingit Language, with supplemental lessons on local flora and fauna with an emphasis on their traditional uses by Tlingits.
- **Department of Education Grant –** FY2007 – FY2009 three year grant award in the amount of \$602,000 for the revitalization of the Tlingit Language and Cultural Program for the community and Klukwan School.
- **Housing Urban Development Native American Housing Assistance Development Grant (NAHASDA) –** FY2003 – 2008 yearly assistance award in the amount of approximately \$75,000 per year to provide housing rehabilitation and emergency assistance services for tribal members homes.

- **State of Alaska Designated Legislative Grant Awards** – FY2005, FY2006 and FY2007 awards totaling \$2,120,000 for planning, design and construction of the Jilkaat Kwaan Cultural Heritage Center.
- **State of Alaska Village Safe Water Grant** – FY2006 \$1,750,000 for a new water treatment plant and a treated water storage tank, including upgrades in the piping system. In FY2004 and FY2005, the village received grants to complete water and sewer feasibility studies.
- **Child Care Development Fund Grant** – FY2002 – FY2008. The village has received annual funding of approximately \$23,000 each year to provide child care assistance for our tribal members.
- **Community Integrated Waste Management Planning Grant** – FY2007. The village received a \$12,000 award to develop and Community Integrated Waste Management Plan from the Alaska Native Tribal Health Consortium.
- **Alaska Native Tribal Health Consortium Solid Waste Improvement Grant** – FY2007. The village received \$5,000 to assist in the development of our recycle center and efforts.
- **First Nations Development Institute** – FY 2007 – 2008. The tribe has received \$20,000 to assist us with the development of our language and culture programs.
- **Economic Development Administration** – FY 2008. The tribe received a \$1.8 million dollar award to construct the Hospitality House phase of the planned Jilkaat Kwaan Cultural Heritage Center.

In addition to the above programs and grant activities the tribe has also cooperatively managed the following programs with the Rural Community Action Program of Alaska:

- **VISTA “Volunteers in Service to America”** FY 2003, FY2005 and FY2007. This is a program that funds a volunteer to do community service in the area of Village Council Management.
- **Raven Americorps** FY 1998-99, FY2001 FY 2005, and 2006. This is an environmental program that funds one community volunteer to assist the host community with environmentally based activities and education programs. In the past the Americorps program helped to establish and run a recycling program in the village that reduces the impact of solid waste on tribal lands.
- **BIRCH Americorps** FY 2003-04. This is a program that helps communities “Build Initiatives for Rural Community Health.” The BIRCH Americorp volunteer headed up efforts to create a community garden and enhance the Klukwan Veterans’ Memorial with landscaping additions.
- **SEARHC/WiseFamilies** This is a collaborative project between the village and SEARHC to promote healthy lifestyles through traditional means. The WiseFamilies Grant supports the Salmon, Hooligan, and Moose harvest camps of the Klukwan Traditional Knowledge Camp as well as the traditional arts workshops.

Another series of series of programs the village has cooperatively managed has been with the Central Council of the Tlingit and Haida Indian Tribes of Alaska. Together the CIV and CCTHITA have managed the:

- **Summer Youth Employment Program-** This program allows the tribe to hire under-privileged youth to do community service type work in the village.
- **Low Income Housing Energy Assistance Program-** This program allows low income families to receive financial assistance to pay for heating utilities during the winter months.
- **Tribal Wellness Program-** This program was preventive in nature—geared at strengthening the Native identity, and building the self-esteem of the participants in an effort to reduce self-destructive patterns of behavior. Wellness program funds were used to fund the activities of the Klukwan Traditional Knowledge Camp, including such activities such as the woodworking construction skills camp, basket-weaving, Chilkat/Ravenstail Weaving, NWC Carving, NWC Tool-making and so forth. These funds were discontinued in the fall of 2004.

Klukwan is also an Outreach Site with the **University of Alaska Southeast** and has offered a series of Cultural Arts Classes for University Credit at the Klukwan Traditional Knowledge Camp. Lani Hotch is the designated Outreach Coordinator by the University of Alaska Southeast and is responsible for setting up the classes through the University.

**Water/Sewer System.** The Village has operated its own water system since the 1950s. What started out as a water system in wooden pipes with two public outlets has grown to a modern system with a reservoir, metal storage tank, and a modern treatment system that uses a combination of chlorine and filters. Village employee Johnnie Gamble is the Village's water and sewer maintenance person and is responsible for regular testing of the system, overseeing repairs etc. In the spring of 2006, the village began restoration and remodeling of the village water system. The revised system will hold treated water instead of untreated water, and construction of a new treatment plant and the installation of a surface water treatment filtration system are also underway. The project will be completed in April 2008.

**Electricity** for the village is provided by the Inside Passage Electrical Cooperative (IPEC), of which we have a membership seat on the board of directors. The system uses diesel generators that are located in the Mosquito Lake area of the Haines Borough and power is supplemented by hydro power from a stream and plant located at 10 mile along the Haines Highway.

**Health services** are provided in the village by the Southeast Alaska Regional Health Consortium (SEARHC), an organization that receives the majority of its funding through the Indian Health Service. The Klukwan Health Clinic, currently located on the 2<sup>nd</sup> floor of the Alaska Native Sisterhood Hall, is open 4 days a week. Two days a week a doctor is available in the village-- the remainder of the time, the village health needs are served by the community health aide. The Klukwan Health Council works with the Southeast Alaska Regional Health Consortium to oversee the operation of the Klukwan Health Clinic and village health program. Because accessibility problems of the current health facilities Village leaders convinced the SEARHC Board of Directors of the need for a new facility at ground level. Village leaders also worked collaboratively with SEARHC to pursue funding for the facility and contributed land and other resources to the project.

Construction of the health clinic was completed in the fall of 2005 and has brought the level of health service to the community to a much higher level.

The **Klukwan School** is the home of 22 students and is a part of the Chatham School District. The school is strongly supported by the community through community volunteers, and through the tribal government which has been able to supplement school staff with two part time library aids, and several language program assistants who provide instruction for the Tlingit Language and Culture program at Klukwan School.

Construction of a full sized gymnasium addition was completed in Fall of 2007 through special funding from the Alaska State Legislature and Village leaders are working with the School on plans to expand services at the Klukwan School/Community Library.

There are a substantial number of Klukwan School students who lived beyond the village, either in Haines or off the Haines Highway. Many of these students are descendants of tribal members who are drawn by the Tlingit Language and Culture program, others are drawn by the small school atmosphere. Whatever their reasons for wanting to come to Klukwan School they are made to feel welcome and Klukwan School Staff do their best to meet their educational needs. Providing consistent bus service for these students has not been a priority for the Chatham School District, however, so School Staff and Village leaders have been forced to look elsewhere to fund the bus services.

A group of Klukwan students work on preparing hooligan, a small smelt-like fish, for the smokehouse in a community home in Klukwan. Working with them in the photo, is Language Program Apprentice Katrina Hotch. The hooligan are later hung and each child receives some to take home. Some are also kept for "test days" as the hooligan are considered brain food as well as being a tasty, nutritious snack.



The **Chilkat Indian Village Council** is empowered by its constitution and by-laws to "manage and control all the economic affairs and enterprises of the Village," "engage in any business that will further the economic well-being of the members of the Village," and "preserve and cultivate the arts, crafts, and culture of the Indians of this community."

The Chilkat Indian Village Council/staff have endeavored to meet all of their fiduciary responsibilities as evidenced by the CIV background narrative. However, there remains one critical need that has not been met: Adequate protection of the priceless and irreplaceable artifacts that are currently stored, unprotected, in the many homes and clan houses in Klukwan. For this reason the Village Council and the Non-profit board feel a very aggressive approach is needed to secure funding for the construction of Phase III of the JKCHC&BEO.

**Building Partnerships:** With a strong base in existing partnerships with tour operators, small business owners and local organizations, the CIV is creating new mutually beneficial partnerships throughout the region of southeast Alaska as the JKCHC project moves forward. In addition, the earlier phases of the project have attracted a coalition of funders including state and federal entities, foundations, businesses and individual donors. Building on this past success, CIV will invite a diverse group of funders to support Phase III of the Jilkaat Kwaan Cultural Heritage Center project. The following budget information includes summaries for both Phase I and II as well as more detailed information for Phase III – the Heritage Center Facility.

CIV donated and dedicated the site for which they hold title. Estimated value \$75,000. Planning Phase: Planning, Feasibility Study, Business Plan and Architectural/Engineering fees for entire JKCHC project to 100% Design Development Stage approximately \$800,000. Eight funders, including the State of Alaska through three special legislative grants, have helped with the planning phase.

Phase I: Traditional Knowledge Camp \$300,000. Phase I funding was provided by thirteen funders.

Phase II: Final design and construction of the Hospitality House – \$ 2.1 million

Phase II funding: Economic Development Administration (\$1.8 million) and Alaska State Legislative Grant (\$300,000 for construction and redesign work)

Phase III: The Heritage Center project is estimated to cost \$5.88 million, based on estimate done by Bluewater (estimators) Portico (architects), and Ridolfi & Associates (engineers and architects).

*same money*  
\$500,000

JKCHC Phase III – Heritage Center Projected Expense Budget Estimate		JKCHC Phase III – Heritage Center Projected Funding Budget Estimate	
Administrative Expenses*	\$ 211,973	Federal appropriations	\$2,000,000
		State grants and appropriations	\$1,594,570
A/E Fees & Inspection	\$ 314,426	Foundations: Rasmuson, Murdock, Paul Allen, Annenberg, Ford, Kresge, Charlotte Martin and others	\$2,000,000
Site Work and landscaping	\$ 844,139		
Construction**	\$3,739,404		
		Corporations/Businesses	\$100,000
Escalation	\$ 257,800	Native Corporations	\$50,000
Owner Contingency	\$ 516,829	Local Fundraising/Tribe//in-kind	\$140,000
<b>Total Projected Cost</b>	<b>\$5,884,570</b>	<b>Total Projected Revenues</b>	<b>\$ 5,884,570</b>

\*Administration includes: Project Director, administrative support, legal, advertising, insurance, taxes, insurance, etc

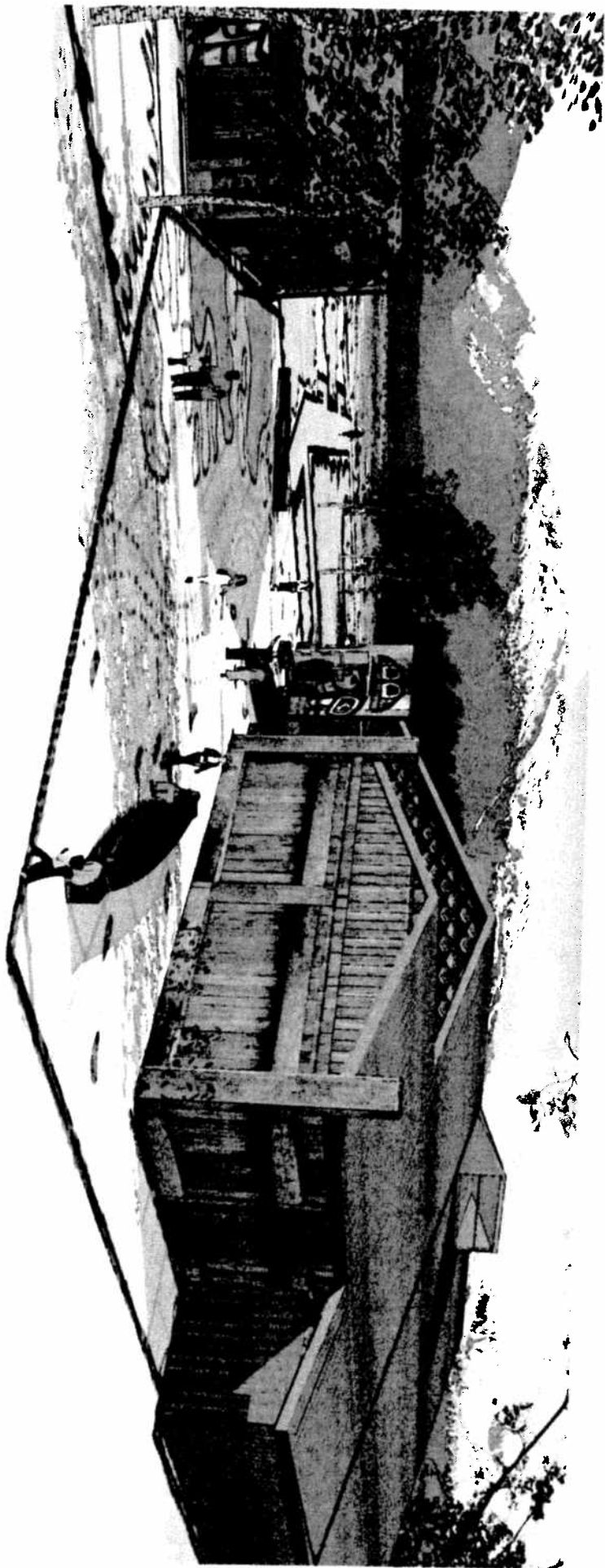
\*\*Construction costs are based on 2009 construction cost estimates.

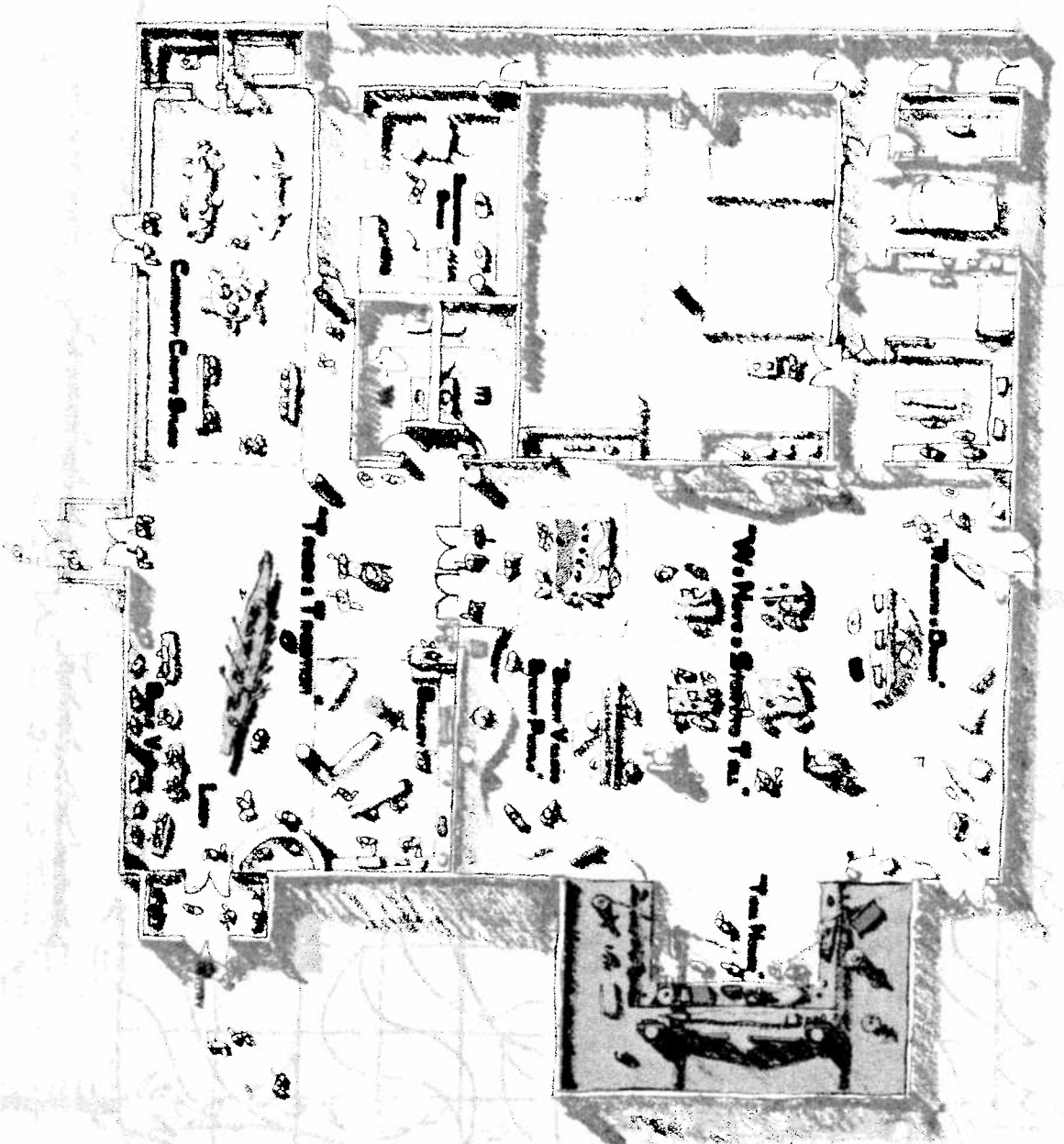
Funding estimates are based on a project funding plan which identifies potential sources for all aspects of the project. For this budget we have conservative estimates.

**Partnerships and Match Funding:**

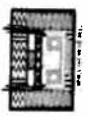
CIV has an excellent history of forming and nurturing partnerships as exemplified in the successful completion of Phase I and obtaining funding for Phase II. The Heritage Center project lends itself to forming new partnerships and expanding existing ones. Focusing on economic development and cultural preservation and education, this project will have widespread appeal to a diverse group of funders. The attractions of Klukwan's rich history, the world famous Whale House collection, the renowned Chilkat Blankets, and other artworks, regalia and artifacts will enable us to implement our private/public funding strategy. We anticipate that foundations such as Rasmuson, Murdock Charitable Trust (which has already expressed interest after an LOI was submitted), Paul G. Allen and others will provide a sizeable percentage (34%) of the required funding. The JKHC non-profit has set a local fundraising goal of \$100,000 and is close to the halfway mark. Local businesses and corporations will be invited to join in the project with cash and in-kind donations. The tribe has approximately \$ 88,000 from Legislative grants available for the project. Remaining funds will come from federal and state grants and appropriations. See Table above for further details.







RIDOLF Inc.



# 100% Schematic Design Architectural Plans

Scale: 1/8"=1'-0"

March 10, 2006

KUKWAN CULTURAL HERITAGE CENTER & BALD EAGLE OBSERVATORY  
KUKWAN ALASKA

